

THE CHRISTIAN CENTURY

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ARMAGEDDON

BY E. L. FCGWELL

GOD'S HAND AT MONIEKA

BY STEPHEN J. COREY

MR. BRYAN

BY EDGAR DEWITT JONES

LOUISVILLE NUMBER

CHICAGO

THE CHRISTIAN CENTURY



Charles Clayton Morrison.

A
Progressive
Religious
Weekly
For
Christian
Homes

-- Editors --



Herbert L. Willett

Good Things in Store For Our Readers

The Oriental Mission Field

Coming months hold much in store for Christian Century readers. No feature in American religious journalism during the next twelve months will surpass the articles by **Professor H. L. Willett**, from the Oriental mission field. Dr. Willett and his party of students are now on the Pacific Ocean, sailing for Japan, China, India, the Philippines, Egypt and Palestine. They will spend eight months on their tour, not in casual sight-seeing, but in earnest study of the social and moral conditions of these countries and of the problems of missionary service among their peoples. The enterprise is conducted under the auspices of the University of Chicago. The work done by members of the party is of university grade and will receive university credit. Dr. Willett has been invited by both mission and native educational institutions in the various lands to deliver series of lectures before students and faculties on Christian themes. The most intimate aspects of political, educational and social life as well as the teeming life of the masses, will be accessible to him. His mission is unique in missionary history.

The account of his observations and experiences will be published in *The Christian Century* in a series of articles written as only such a scholar and world-traveler as Dr. Willett can prepare, and generously illustrated by original photographs.

We have every right to say that these articles will be the most significant contribution to the mis-

sionary enterprise that has appeared in current literature. Facts, gathered at first hand, by a competent and discriminating observer, and reported in fearless and graphic fashion, are what the Christian people of the Occident want. This they will receive through Dr. Willett's articles.

"Why I Am a Disciple"

A series of editorials will soon be commenced on the subject, "*Why I Am a Disciple*." These articles will be written by **Charles Clayton Morrison**, and will be a personal and intimate setting forth of the way in which the teaching and aim of the Disciples appeal to him. The series will include perhaps a dozen short articles. Much of the material will be commonplace to those familiar with the literature of the Disciples, but there will be many readers, no doubt, to whom the articles will come with the force of novelty. And even to those well-read in this lore, the old story is ever new with each new narrator.

Other Fascinating Features

A feature in which every reader is intensely interested is the story by **Charles M. Sheldon**, world-famous author of "*In His Steps*," which is now running in *The Christian Century*. Dr. Sheldon is the most interesting and popular writer of religious stories in America. The publishers of *The Christian Century* are happy to have arranged for the appearance of a story from his gifted pen.

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The delight with which our readers have devoured the unique articles by **Dr. William E. Barton**, Congregational pastor, leader of his denomination, and a writer whose works are sought by the best magazines of the country, has moved us to make arrangements with *The Advance* for the simultaneous publication of articles from his pen. These articles will appear almost every week. Dr. Barton deals with live issues in a very practical, human and clever way. His recent interpretations of Old Testament stories, translating them into terms of our modern life, have been intensely fascinating.

Who can preach in print better than **G. Campbell Morgan**, of Westminster Chapel, London? Thousands throng to hear him in his great London pulpit. And his printed sermon possesses the same charm and conveys the same power as his spoken sermon. Dr. Morgan's great messages will continue to appear in *The Christian Century*.

Work of the Regular Staff

And what shall we say of the regular staff of editors who are at work producing *The Christian Century* week by week? Our recent discovery of **Ida Withers Harrison** and **Ellis B. Barnes** as newspaper writers of the first rank were two events that released a current of popular congratulation which seems to swell with each succeeding issue of the paper. Mrs. Harrison's department, "Modern Womanhood," has been treating of a wide circle of interests, revealing not only her remarkable versatility but the breadth and richness of mind of the women of today. Her page is an increasing delight to our women readers, and it is to be doubted if any other part of the paper is read with more interest by the men.

Mr. Barnes has leaped into a place of true leadership in his interpretation of the thought and activity of the Christian world.

No man among the Disciples is better equipped to give instruction in social conditions and principles and sound forth an inspiring note for social service than **Orvis F. Jordan**, the leader of Dis-

ciple forces in Chicago. Underneath everything that Mr. Jordan writes there is a firm basis of academic knowledge of social principles and a rich fund of first-hand and intimate observation of actual conditions. His Social Survey page is unique in the newspaper literature of the Disciples.

The devotional studies on the prayer-meeting topic by **Silas Jones** will be continued. Mr. Jones' article heads the editorial department each week. His devotional writing has a distinctive flavor in that it combines the temper of piety with the insight of a trained psychologist.

The department of "Interpretations," contributed by **George A. Campbell**, and the self-revelations of **Edgar D. Jones**, under the heading "Monday Moods," both of which our readers have so greatly enjoyed in the past will be continued and we hope even more frequently in the future.

The English Letter from our London correspondent, **Leslie W. Morgan**, is unfailingly interesting. Mr. Morgan is intimately connected with many of the leading British preachers, is an active participant in Free Church affairs, and writes of the religious life on his side of the water in lucid and graphic style.

Many Unannounced Features

A full table of contents for the future it is impossible to give. What has been here set down is but a description of the regular contributions upon which our readers may count. Besides these there are the carefully selected articles on vital, human conditions and experiences in the search for which the editors are continually on the alert. The procurement of these unannounced contributions is one of the main tasks to which the editors have set themselves for the coming year. Certainly no person familiar with the current literature of the Disciples can be found who will take exception to the statement of a very conservative reader who said recently that *The Christian Century* was "doing more to enrich the mind and widen the horizon of the Disciples than any other influence among us."



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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT EDITORS

The Enlarging Missionary Motive



WITH THE MODERN GROWTH of missions has come also a growth in the reasons for missionary endeavor.

The reasons given by Carey and Judson and Morrison were very intense reasons, but very simple.

To them the world was lost without Christ. Possessing Christ, they had the power to save those who possessed him not. They were therefore responsible for the eternal welfare of the benighted millions.

Their conception of missions was in terms of simply preaching the evangel by speech and by book.

With the years this primary missionary motive has suffered no atrophy but has, on the contrary, been greatly enlarged and enriched.

It is true that we do not spur our hearts to missionary service by contemplating the millions going down to eternal hell, as the missionaries of the earlier day did. If a preacher, stopping dramatically in the midst of his sermon and pointing to the clock until every one could hear it ticking thunderously, should say, "Every time that clock ticks so many souls go down to eternal hell," he would excite nothing but pity for his own crude conception both of the gospel and of missions.

Yet the obligation for missionary endeavor is no less urgent because the word "lost" in its application to the unevangelized world, has taken on a more concrete and real interpretation. The more Christian conception of the lost world makes an appeal to motives that were not touched by the earlier notion.

If a century ago there was one good reason for urging missionary consecration, today there are five good reasons.

We are learning today that missions is bound up with our secular advantage, and so the self-interest of Christian nations is appealed to at the point of the pocketbook.

Our modern business men have formed the habit of thinking of their business in large terms. They are not content to accept supply and demand as fixed and given facts. They create demand. They produce supply. A vast territory of the country is arid and unpeopled; they build a railway through it, locating towns where as yet there are none. They send agents through the cities advertising for homeseekers. Like a miracle the land that was once desert blossoms as a rose, and cities and villages spring up everywhere.

Already commerce is at work developing in China and Japan, in Tibet and even in Africa, a taste for the clothes we wear, the houses we live in, and the food we eat. But commerce is beginning to see that demand for our products, for our railways and machinery, is conditioned upon sharing with us the same social ideals. The African will never use the railroad until he is civilized. Civilize him and you have created demand for the instruments by which civilization is maintained and carried forward.

Now everybody knows that Christianity is the great civilizer. Wherever the gospel has gone material civilization has sprung up. The statesmen of commerce, the captains of industry, men who think in terms of continents are coming to see the vital connection of missions with their material prosperity.

The development of an intense peace conscience among Christian nations reëforces the primary missionary motive.

"Our Christian missions have for their object," says Theodore Roosevelt, "not only the saving of souls, but the imparting of a life that makes possible the Kingdom of God on the earth." Mr. Bryan in an address the other day earnestly pleaded for the substitution of Bibles for bullets in our dealing with distant inferior nations.

The fact is that modern methods of travel and communication are bringing the Occident and the Orient face to face. Peaceable social commingling will be impossible, unless there is identity in at least the fundamental ideals of the two hemispheres.

Bishop Brent is wise when he urges us of the West to implant our ideals in the East "in such fashion as to minimize the chance of a dreadful future clash between two radically different civilizations; if we wait until tomorrow we may find that we have waited too long."

One of the most interesting and significant developments of the missionary motive is its enrichment by its own paradox. The primary motive of missions regards the world as in need of the gospel. But this newer motive just now fascinating the minds of our most thoughtful and earnest men regards the gospel as in need of the world!

The world needs Christ; but Christ needs the world, in order to shew forth the beauties and glory of his person.

Any national or racial interpretation of Christ is bound to be but a "broken light" of him. There is more in Christ than our American or European Christianity has yet expressed. The folly of our attempts to define him in our creeds or to confine him in our sects is nowhere more apparent than in the light of the fact that among whatever people he goes he is given a fresh interpretation.

The elasticity of the gospel, its adaptability to all types of human life, justifies the Master's title "Son of Man." He is waiting yet for the full revelation of his character. Let not us strenuous, high-pressure, pragmatic occidentals imagine that we have given to Christ a full and adequate interpretation.

May we not expect that our Christianity, once we carry it to China and India, will come back to us enriched by the vast spiritual treasures of those ancient religious peoples?

After all, Christ was theirs before he was ours. He was born among them. He breathed the oriental air. His soul was nourished on the oriental literature. Our Bible is an oriental book. Where shall Christ come to his own if not in the lands which we call heathen?

Social Survey

BY ORVIS F. JORDAN.

The Closing of the Vice District

Chicago is now in the throes of a civic awakening on the subject of protected vice. Even clergymen have sometimes differed upon this subject of segregation and many can remember the utterances of a celebrated Chicago clergyman within the past five years in favor of districts where the social evil would be walled off from the rest of the city.

Segregation, however, has always been a theory rather than a fact. There has never been a time in Chicago when the social evil was walled in. Even though there were well-defined districts, it was never possible to keep the under-world within these districts.

The action of state's attorney Wayman in sending officers from the sheriff's office to close all such resorts in Chicago has been criticised by some as "four-flushing," since he is to go out of office in a month or two and will not be able to follow up his cases. By others it is charged that the prosecution was intended to be abortive and thus for a generation discourage the city from undertaking any future prosecutions. It seems better to give every man a chance to make good, however, and the various ministerial associations of the city have commended the efforts of state's attorney Wayman and have pledged him their support in an effort to clean up the city.

The Methodists on Marriage

The Rock River Conference of the Methodist Church has just finished its sessions and its committee on social problems has brought in a radical report. They insist upon the federal regulation of marriage and a national divorce law that will recognize only "the scriptural cause for divorce." They wish legislation compelling medical examination prior to marriage.

All this is radical enough, but it is interesting to note that the public press is commenting upon this report in terms which are for the most part commendatory. Resolutions are often inane enough, but if they embody real social remedies they often stir up public discussion.

The Industrial Suburb

The growth of Gary, the new steel suburb around the lake from Chicago has been a most interesting phenomenon. We are now witnessing the creation of another such industrial center at what is called Argo. This is located outside the city limits of Chicago about ten miles southwest near the great trunk line railroads as they leave the city. The new suburb has the advantage that it is within the five cent fare limits of Chicago. It is on the drainage canal with the consequent water transportation. In this section are located the railroad clearing yards with a hundred miles of trackage and connection through the belt lines with every trunk line in Chicago.

The creation of this suburb is the work of the Corn Products company which was formerly located quite close to the loop district and was greatly cramped for room. Since they have moved their plants out to Argo, eleven other industries have gone there and it is now announced that there is demand in the suburb for six thousand workingmen which means that the community in a few months will have a population of twenty or twenty-five thousand people, if homes can be built within that time.

The creation of such a suburb is a fine opportunity for city planning. Much admirable work was done in this way at Gary, though the city was laid out in a checker-board system that is not altogether conducive to the convenience of the inhabitants. From present prospects, there is not to be such intelligent planning at Argo. The mistakes of this present boom time must be undone in the future at great expense.

Again the saloon has beaten the church to the field. One Binsenhof was first in Gary. He is also first in Argo. The building of churches in such mushroom communities where everybody is struggling to get a foot-hold is no easy matter. The importance of such a task, however, is entirely beyond computation. The real pioneer of America is now the new settler in such suburbs. This is our true home mission frontier. We need to awake to its strategic importance.

The Barnes Recall Defeated

The Socialist party has been rent with strife this year, as we noted some weeks ago, over the question of the character of Mr. Barnes who is now the campaign manager. The Christian Socialist led the attack with charges of adultery and evil living. These and other charges were echoed by other journals who also raised the cry of boss rule in the party. At last the presidential candidate, Debs, proposed a referendum of the whole party to determine whether Barnes should resign. The returns seem to indicate at this time that about thirty thousand voted, with the Barnes crowd polling a little over eighteen thousand and his opponents a little over eleven thousand. The Christian Socialist in insisting that the party repudiate "free-love" has been defeated.

This incident helps us to realize that socialism is no cure for human nature. There is no phenomenon of political life in America that does not reproduce itself also in the ranks of this party. If the Socialist regime was ever ushered in, and we had the boss rule that some Socialists already complain of, the tremendous power of the politician under that system would certainly make him a man much more to be feared than is the boss under the present system.

Tom Lawson's Recent Rampage

In the October number of Everybody's is another Tom Lawson article. Our readers will remember the long series of articles which were put out by the same magazine and from the same pen some years ago. They had the merit of giving a lot of general information about the stock market even though frenzied finance was written up in a frenzied way. The present articles will propose some remedies to the situation. Tom Lawson insists that unless his panacea is applied to the situation the nation will be ruined within the next eight years. Certainly we have no sympathy with those social parasites who have fattened with gambling on the stock market, but we could wish for sane and scientific treatment of this subject by a man with Lawson's chance to know.

Total Abstinence for Baseball Players

There is great consternation in baseball circles on account of the ukase of the owner of the Chicago National Club, under whose management the "Cubs" play, that this coming year every player will have to sign up a contract promising not to use liquor in any form. Strict rules of diet and personal habits have long prevailed with foot-ball teams in the various colleges of the country and in the training quarters of the pugilists. This action on the part of a base-ball management is not dictated by any moral interest but by perfectly self-regarding considerations, for the ball player who drinks has been clearly out-classed. The prohibitory laws are being enacted by various classes of employers which in the end must have a great effect upon the consumption of liquor in this country. It may seem long to wait, but the great reforms that rest upon a sound basis, come inevitably.

The Ownership of Newspapers

The United States passed a law this past summer which must have a marked effect upon the journalism of the country. The law dated August 24, 1912, requires a statement of the names and addresses of all persons who own more than one per cent of the stock of a company publishing a newspaper. Religious and fraternal journals are excepted. The statement must be sworn to and sent both to the local and to the general postmaster.

As the law goes into effect, we shall doubtless have a number of surprises as we learn the men who really control the news agencies of the country. The remedy of publicity has been proposed for a good many things in recent years, but it is here applied to journalism. We have continued reports of the purchase of journals for the propagating of points of view hurtful to public good, and the list of owners of the journals will take off the cloak of anonymity which has heretofore been placed about journalism.

Honest Toil

The man who spurns to labor with his hands will find 'Tis vanity to boast of a superior mind.

'Tis honest, earnest toil of hand and heart that bring To man the joy from which all other blessings spring.

—M. H. Peters.

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

Denominationalism and Total Depravity

The *Presbyterian Advance* has the following sensible paragraph:

We hear much comment on the fact that, in spite of all the talk about church union, the efforts for union and the actual accomplishment of union in some instances, the latest religious census shows an increase instead of a decrease of religious denominations in the United States, and people moan over the statistics as if they indicated that the boasted tendency toward church union were all moonshine. It is true enough that in all church history there has rarely, if ever, been a union of denominations without a faction which refused to acquiesce in the union and sought to perpetuate one of the contracting churches, thus continuing or even increasing the number of sects; but it is rightly observed that as a rule the movements toward union are large and significant, while the small bodies which are the result of divisions or of stubbornness are very insignificant factors in the religious life of the nation. There may be an increase of small sects, but the tendency is still toward union and the churches are rapidly coming closer together.

It is well to bear in mind that "stubbornness," pride of opinion, or the dread of change, has something to do with the present division of Christendom. While doctrines divide, we must make due allowance for the results of the doctrine of total depravity, of which we are all advocates under some other name, to a greater or less degree. Perhaps, after all, depravity is at the root of many of our divisions. It is a doctrine which we can all live up to without much effort unless we put on the whole armor.

Social and Personal Evangelism Around the World

The evangelist Fred B. Smith and Raymond Robins who is engaged in social service work, are to make a world tour in the interest of the Men and Religion Movement during the first half of the year 1913. They will proceed from San Francisco to Hawaii, Japan, China, the Philippines, Australia, South Africa, Egypt and Great Britain. In each city which they visit they will carry out a program of a series of meetings, conferences and institutes similar to the eight-day plan they have pursued in this country. Mr. Smith will deal with the evangelistic aspect of the work for men and Mr. Robins will interest himself in social service, publicity and boys' work. They are to be accompanied on the trip by four men who were with Mr. Smith in his American campaign as singers, Messrs. Peck, Gilbert, Metcalf and Keller. These four will also give instruction in institutes on personal co-operation among all Christians, increase spiritual effort for men and boys, and secure co-ordination of evangelistic, educational, natural, personal and social methods of Christian service.

Unseemly Competition Between Churches

The following from the *Presbyterian of the South* will serve as a specimen of the party spirit which persists in spite of all law human or divine:

In view of all the history of the two churches, the Northern and Southern Methodist, and especially of the agreements with which the division was made, confirmed later by two formal judgments of the Supreme Court of the United States when certain property interests became involved, and in view of all the present conditions, the pushing of the former into the territory of the latter is both unseemly and against the interests of Christianity rather than for these interests. This pushing into the territory of the Methodist Episcopal Church, South, is just now being done more vigorously than ever, and especially in the spending of the large sums of money to maintain Northern churches in this territory and in the placing of bishops in two of the largest Southern cities. In one of the latter, Atlanta, a Northern bishop is set right alongside of a bishop of the Southern church. The New Orleans Christian Advocate states that in eleven years' work, up to 1909, the net gain in the Northern church in Alabama was only 325, in the white churches, and that in all of the eleven white conferences of the Northern church in the South the gain in the same eleven years was only 9,000 as against the Southern Methodists' gain of more than 300,000.

What reason is there for the existence of Northern and Southern Methodist churches to day? The sectional lines are fading out, and unfortunately these prefixes are the fossil remains of a condition which both reason and revelation urge all to forget. Incidentally, the desire to propagate the tenets of a Northern church on Southern soil, especially when the tenets can only incite to indignation by

recalling days that are dead, except to the sectarian, shows to what lengths the best of men will go to gain a temporary triumph; and also how far apart churches may be which logically ought to be very close together. The Northern Methodist church must have something more to commend its presence on Southern soil than a name which is full of unpleasant memories. It can no more hope to succeed than can the Southern church in the North. Both branches could render a great service to the kingdom if they would forget the past so completely that battle-flag names would not be tolerated.

The Spirit That Hinders Unity

It may be profitable for the tolerant-minded readers of *The Christian Century* occasionally to see the colors in which sectarianism, such as still prevails in certain denominations, is reflected. For that reason we now and then make a quotation from the *Western Recorder* (Baptist). Whatever one may think of the questions involved, it is certain that disrespectful mention of a gifted minister will not pave the way for a peaceful adjustment of differences. There is little difference today between the men who throw verbal and those who throw clay bricks at those from whom they differ. If it were not unpopular to roast heretics at the stake, men would be found who would light the fires, and pray God's blessing upon the conflagration. The spirit of the heresy-hunter is more dangerous to the church than the heresies which excite his wrath. But the *Recorder* has no disposition whatever to make any other record than a sectarian one. When one peruses its pages he is compelled to wonder whether we are living in the twentieth century or in the fourteenth. The following was written in ironic commentary on the action of the Mount Morris Baptist Church of New York to which we made recent reference. That church will henceforward admit to communion and to membership those who come to it from other denominations without rebaptism. The *Recorder's* article follows:

RIPROACHING RANDALL.

And now it comes to pass that one, the Right Reverend J. H. Randall, hitherto

"A youth to fortune and to fame unknown,"

has induced the Mt. Morris Church of New York City, of which he is the peculiar pastor, to vote to receive members of all other churches, by letter, into the full fellowship of this so-called Baptist church. Just how this Very Reverend gentleman can square his conscience with his course of conduct is not easily discerned. Whether the trouble is with his cranium or his conscience, we are not in a position to say, though we must confess that we have but little respect for either.

There is one saving clause in the situation, and that is, the moment the church adopted the rule to receive members without scriptural baptism, that moment it ceased to be a Baptist church. It is to be hoped that the association to which this apostate church belongs will promptly exclude it from its fellowship.

It is altogether probable that this puissant pastor has already received that which is by no means displeasing to him—a considerable amount of newspaper notoriety. He may at least have the assurance that he has deliberately betrayed the trust committed to his keeping. However, he is not the first, and it is likely that he will not be the last, to essay this role. Mr. Randall, *au revoir!*

The *Congregationalist* in commenting on the above says:

The real question is whether the *Recorder*, in thus saying good-by to the Mount Morris church, is not taking itself outside the Universal Church of Christ in which we all profess to believe. It is certainly showing itself an enemy of the unity for which Christ prayed.

Protestant Churches in France

Protestant churches in France have received a great impetus since the support of the state was withdrawn, and they were thrown on their own resources. This is another illustration of the power that comes to a church or an individual that insists upon standing upon merit rather than upon favor. Truly, the Lord elps those who help themselves. The following facts are printed in the *Unitarian Register*:

A French politician predicted that the separation of church and state would mean the extinction of the churches by reason of the withdrawal of the state's financial aid. No such result is in prospect, and the reports for the Protestant churches show financial improvement under the system of voluntary support. In 1911 the Protestants of France expended for their churches \$132,000 more than was expended in the last year of dependence on public treasuries, besides the added cost of \$16,000 for the support of the School of Theology in Paris. All this has been accomplished without any loss to the enterprises of philanthropy and missions which had always depended on voluntary contributions. The increased annual expense, it may be noted, means that the churches have raised the salaries of their pastors.

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The Book of Ruth

"This story of Ruth is the very ideal and type of the idyl; so delicate in its transparent simplicity that the worst service one can do the story is to comment on it. Suffice it to say, that the warp and woof of the tale is a friendship between two women, and the grand climax up to which all is working is the birth of a baby. Instead of war, of national strife, of political struggle, we have here great harvest festivals, ceremonial transfers of land, family contingencies such as hard times and emigration, marriage, and the strange process by which an extinct family might be restored to the genealogies of Israel: such little things as are great to the little man of everyday life. Even in the little there are gradations; in this book are found such minutiae as attentions shown to a shy, strange girl at the harvest feast, petty details for giving her unfair advantages in the gleaning field; details still more minute, how Ruth pockets the scraps at the feast to bring home to her mother-in-law, who has been sitting solitary at home while she herself has had the excitement of the harvesting. Trifles like these, fitted into their natural frame the idyl, have kept afloat over some thirty centuries of time; and this story has done more to enable us to live over again in remote Hebrew antiquity than all the heroic achievements of Joshua and Judges put together."
—*Modern Reader's Bible.*

Ruth is a story of loyalty. There is something to admire in loyalty even when the object of it is unworthy. The person who is lacking in loyalty can be neither great nor good. Party spirit is not a sign of degeneration even when the party is narrow in its aims and clumsy in its methods. Labor leaders are right in expecting workmen to stand together for the common cause. The weakness of the church in the present day is that so many of its members have no feeling of loyalty toward it. They do not resent and expose the falsehoods that are circulated against it. What is worse, they do not give themselves to the work it has been called to do. Ruth was fortunate in her loyalty. Naomi was a woman worthy of love and confidence. She had something to give to her daughter-in-law. She took her to a village whose people were industrious, kind and upright. The new faith which Ruth was led to adopt was far better than that of her own people. Thus was she brought into larger life through devotion to a friend.

In his "Representative Men of the Bible," Dr. Matheson has one chapter on "Boaz the Kind." It is in little things that Boaz is kind and this is what brings him nearest the Christian standard. The Christian gentleman, thinks Dr. Matheson, differs from the gentlemen of the worldly school in the power of descending into minute things. He does more than the book of etiquette demands. Boaz, being a gentleman of the heart, does things the salon might forbid. "When he goes to his daily work, he salutes his servants with what would now be called a shaking of hands. His first greeting to his reapers is not the voice of the master to the employed; it is the voice of the well-wisher to his friends. He comes

into the field and says, 'The Lord be with you!' and from a hundred lips and hearts the response comes forth, 'The Lord bless thee!' That is a relationship which goes beyond etiquette. It is outside the boundaries of all law; it is pure grace, or, what is here the same thing, graciousness. It is a relationship which is founded on the principle, 'Be a man first, and an employer afterwards.' It starts with the recognition, not of subordination, but of equality. It realizes the agreement beneath the difference, the unity underlying the separation."

Tribal animosities are transcended in the Book of Ruth. Elimelech and his family, driven from home by famine, find a friendly refuge in the land of Moab. The sons marry women of Moab. Ruth becomes an inhabitant of Judah. Boaz and his reapers are extremely kind to the young Moabitess who comes to glean in the field of Boaz. The writer of the book is pleased to state that the great king David was a descendent of Ruth. One would never learn from the reading of the story of Ruth that Israel and Moab were often at war with each other and that they were nearly always bitter enemies. Moab had territory that Israel coveted and Israel had territory that Moab felt was rightly hers. They treated each other with barbarian cruelty. Calamities befalling one were pleasing to the other. Knowing these things, we can admire all the more the characters in the book and the writer to whom we are indebted for them. [Midweek Service, Oct. 23.] S. J.

"Where the Scriptures Speak"

"Where the Scriptures speak we speak, and where the Scriptures are silent we are silent."

This has been for a hundred years the battle cry of our clan. It is an audacious word. It is a profound principle. Our fathers thundered it in polemics and put to rout their valiant enemies. Awed by its profound depths and awful heights we, their children, with self-accusation whisper it.

A whisper is not necessarily the conveyor of emasculated truth. It is often mightier than that which shakes with loud reverberations. Thunder was appropriate to the time of our fathers; the calmer expression befits our age.

Our fathers thundered against false doctrines; we plead for a right life. They did not ignore the life and we do not eschew the true doctrines. But the emphasis of religion must ever befit the age in which it is promulgated.

Now, whether we Disciples are to be a sect, having only a sectional view of truth and thereby cramping the outlook of our adherents, or whether we are to be a group of saints giving to the Church and the world a vital Christianity depends upon our interpretation of this historic slogan.

The principle in this formula was enunciated long before Protestantism took shape under Luther, Calvin and Zwingle. It is not now exclusive to us. It is held by every Protestant body.

This principle which seems so lofty and emancipating has not always carried life to the people. Too often it has been interpreted in a hard, divisive, paralyzing way.

The most bigoted sects have organized their solemn and rigid adherents with it as the central tenet of their mechanical faith.

The most bigoted sects even of our day accept this motto as law. Yet it does not make them better; but rather it dehumanizes them. It separates them from their kind, makes them unbending, uncoöperative, unkind.

It is time we were learning that religion when bad—and it is often bad—can be worse than no religion. It chills the soul that God made in its natural state human. What awful beliefs a supposedly Scriptural faith has fastened on innocent people!

How shall we guard this our clan cry from wrong interpretation? How shall we save it from an ignominious history? Strange, is it not, that a great spontaneous word may soon become a creedal law suppressing freedom? How shall we save the honor of our slogan?

This way:

We must so reverence its high principle that we shall utter it with great fear and humility. "Where the Scriptures speak we speak!" A man should tremble in his inmost soul when he dares to say those words.

"The Scriptures" in their entirety and "we" are connected by this audacious slogan.

Think of these conjunctions: Paul and we; Peter and we; the Cross and we; the death of Christ and we; the resurrection and we; sanctification and we; Christ and we!

Is it any wonder that after one hundred years we are beginning

to whisper this motto? We can save it to our age by making it demand a New Testament life as well as New Testament doctrines. Whenever we made it refer simply to formal matters we could thunder it forth; but when it is seen to have to do with the profound inner movements of the soul we must utter it with reserve and reverence.

Forms are but the trappings of religion. When any body of Christian people loses its spontaneity it has become effete. We shall save the truth of our clan call by watching for fresh and vital interpretations of the Scriptures. Protestantism is far too rigid. Its divisions are the results of its unelastic soul. It has put out from its fellowship most of its prophets. Its Scripture has been the interpretation of the Church of a given age. Instead of welcoming progressive interpretation it has rallied around that of past centuries.

The Church thought it was true to this principle, "Where the Scriptures speak we speak and where the Scriptures are silent we are silent" when it disfellowshipped Wesley, Campbell, William Booth and thousands of others. God was speaking through these men but the past centuries were speaking to Protestantism and so the Church failed to note that God had sent fresh prophets to her.

We shall save our battle cry by reading into it love as well as faith, life as well as doctrine. God is not going to damn people for their honest beliefs even though those beliefs are wrong.

"We are not the only Christians but Christians only" is a very gross misinterpretation of our great slogan. This interpretation is of degenerate days. It has in it no life or light. It smacks of gross legalism.

Every utterance of that sentiment retards the kingdom. "Christians only"! What soul of us dare assert it? We are not Christian by doctrine alone, but by life.

A ruling passion of the Disciples is the yearning for Christian union. But union will never be secured on the basis of intellectual or doctrinal conformity. Here again we must read more and more New Testament life into our historic motto.

It would help some if we would read our slogan thus: "Where Christ speaks we speak."

Christ came into the world to make men Christ-like. He set forth great principles of faith and righteousness. It is ours to promulgate them until all men come to have the spirit of him who is the heart and life of the Scriptures.

Where he speaks we must speak. Some of his words may not be plain to us; but those great words of love, peace, righteousness, immortality and all others that really are inspiring and comforting to the soul stand out in letters of light.

These words are co-extensive with our life. They measure every sorrow and joy; every temptation and misgiving; every defeat and victory. "Where the Scriptures speak we speak." Their soul and ours are one. The same great need, the same great law, the same great God are manifested in both. The depths both of Scripture and life center around the great verities of sin, death, redemption, life, Christ, eternity.

Let us not dishonor the battle cry of our clan, but fill it with the eternities.

GEORGE A. CAMPBELL.

Hannibal.

Anvils and Hammers—A Demonstration

Conditions among the Disciples are evidently not much unlike these which have prevailed among Southern Baptists. The conflicts over methods, changing conditions, and men have waxed hot in all the democratic bodies. Those bodies that have settled the issues did so on the ground that the right of private judgment must ever prevail among Protestants; those who will not seek for settlement persist in holding to the papal dogma of autocracy and hope to find in uniformity of belief a solvent for every problem.

All such are beating the air, baying at the moon, building houses on foundations of sand. Each party will use the anvil and hammer illustration for its own profit, but time will demonstrate with unfailing certainty that those who attempt to arrest the onward march of events are holding the broken hammers, and that all sectarian and selfish appeals under whatever guise are destined to fall to the ground.

It is high time that the Disciples were adjusting themselves to the new conditions which confront them, holding the unity of the Spirit in the bonds of peace, each man delivering his message as God gives him to see its truth, co-operating among ourselves in all the great enterprises of the Church as now we co-operate with those of

different names, thereby relieving ourselves of the folly of tolerating differences without while anathematizing those who differ within. In the churches which allow the largest liberty of thought there can be found the largest measure of unity; where liberty is denied, dissensions and divisions are the result. Liberty is the surest guarantee of unity. There is food for reflection in the following earnest words under the above heading found in the *Baptist Standard* (Dallas):

When the Baptists began their present methods of work in earnest, men rose up and with vehemence opposed it. The Hardshell split came, and for decades the Hardshell leaders hammered the missionaries with great energy and often with no little skill. They never let up, have not till this day. It is instructive to note the results. The anvil they have been beating—well, what of it? Have they worn it out? No, they have worn it in. It is far stronger than ever before. What of the hammers? They are worn out. What of the men? They have worn themselves out till they are now weak, scattered and ready to perish from the earth. But we have others who have been trying their hammers on the same anvil for several years. How are they getting along, hammering the old anvil? Just like the Hardshells. Many of them have worn their hammers into snarles. They have built up nothing, that contributes to the peace and progress of the Baptists. What they have done has benefited nothing. To say the best that can be said for all or any of these antagonistic efforts, they have been wasteful. They have wasted energy. The hammers they have worn out could have been useful in driving nails in a sure place. The energy employed correlated with the constructive forces of the denomination would have helped to win noble battles. Much money has been wasted. Much good fellowship has been spoiled. But that has not been all; lives have been more than wasted.

One wonders how men can shut their eyes to facts so plain and go right on in a course foredoomed by every token that ought to appeal to thoughtful people. Death is coming and these men will let drop their battered hammers and be down in dust out of harmony with their brethren who long to be at peace with them. What is it all about? It is about methods not doctrine. There is no good in it but harm. It hurts the brethren who keep on with their hammering. It hurts their families and friends. Worst of all it hurts the cause of Jesus in the souls of men.

Do We Need a Bishop?

Just now while the regulators of the brotherhood are making capital out of a pastor's suggestion that we need a bishop, it might be in order to remind them that they are responsible for the suggestion. We have had for many years the assumption of the Episcopal authority without either the sanity or dignity which is supposed to belong to the office. Those who are lording it over God's heritage are now raising their hands in pious horror at the suggestion that a real, live bishop would be a good thing, and directing anathemas at any man who dares to intimate that their craft is in danger.

Certainly it is not to be expected that these usurpers of the functions of bishops will sit by in silence when a proposal is made that more becoming dignitaries than they be named. We can appreciate the suggestion without assenting to its wisdom, for no matter how inefficient or arrogant a regularly appointed bishop might be, our peace could not be more rudely disturbed than it has been, nor many vital interests of the brotherhood managed with less competence.

We are not terrified at the suggestion as some of the rulers in Israel seem to be, but were we filled with the desire to form a newspaper ecclesiasticism such as the Disciples have labored under for a score of years, we too might cry out against the dangers of another ecclesiasticism, and view with alarm the aggressions against our prerogatives. Our present bishops have no desire to be disturbed, or to have any ecclesiasticism other than that which they know so well how to employ for their own profit. It is perfectly natural that they should contend for their privileges. But let them take to heart the fate of other special privileges.

If we had not now an episcopacy of the "curbstone" variety the suggestion from Des Moines, in all probability, would never have been made.

Our intercourse with others renders itself mainly into government of the tongue. I do not know which of these two things is the most astonishing, the unexpected importance of the place assigned to this duty in Holy Scripture, or the utter unconcern which even good men often feel about it. For the most part we have gone far along our road in devotion and done ourselves many an irreparable mischief, before we bestow half the carefulness on the government of our tongue, which it not only deserves but imperiously requires.

—F. W. Faber.

Any time I happen to look up it is a clarion call to me that, if I would find joy, the real way is His way.—Dr. W. T. Grenfell.

Mr. Bryan

A Simple, Unaffected Word of Admiration from a True Lover of Heroes

By Edgar DeWitt Jones

EDITORS' NOTE: Mr. Jones, the writer of this article, is an enthusiast for men. He knows men and he likes men. A busy, studious pastor of a great church of over a thousand members, he is as well informed on the personalities of public men as if he were a professional interviewer for a metropolitan newspaper. One of the features of *The Christian Century* this season, in which its readers have taken especial delight, is the freedom of expression with which contributors and department editors have pronounced their opinions on the men and issues of the current political campaign. We regard Mr. Jones' present article as a delicious contribution to this series of expressions. And we imagine that there are few of our readers who do not share in some degree the ardent feelings of the author toward his splendid subject.

The greatest privilege of any generation is its contemporaneity with a truly great and good man. Not the least privilege of this generation, as I see it, is its contemporaneity with Mr. Bryan. Forty, fifty, sixty years hence to have heard Bryan will be "glory enough" for many a grandfather who will tell the wondering lad on his knee of the great days when the eloquent Nebraskan was in the midst of his extraordinary career.

Mr. Bryan is today the most dominant single figure in American national life. The politicians will deny this statement, but the people by the millions will give it hearty affirmation.

Unrivalled on the Platform.

After sixteen years of almost constant campaigning and public speaking tours such as no other American has equalled, no other man today can draw such vast audiences as Mr. Bryan. Not even Wilson, the Scholar, nor Roosevelt, the Picturesque, nor Beveridge, the Brilliant, nor Debs, the Daring, can so magnetize the millions. The crowds that flock to hear Mr. Bryan during the Chautauqua season indicate his deep hold on the masses. For one thing, they give the lie flatly to the statement one hears occasionally that the age of oratory is gone. A Bryan Day at Chautauqua is "the great day of the feast." The big crowd gathers early and patiently waits through heat and dust or rain for the coming of the Commoner. Mr. Bryan arrives amid cheers and as he smilingly mounts the platform, the crowd rises en masse and there is a great fluttering of handkerchiefs and more and louder cheering. Then, for two hours follows the steady flow of words, rhythmic, musical; the lucid stream of ideas, principles, illustrations; the strong tide of epigram, argument and occasional ripples of humor, with the concluding noble appeal to man's best nature which, to finish the figure, is like the ocean in fullness of sweep and simple grandeur. Then prolonged applause and further demonstration; next the inevitable reception, thousands shaking the hand of the tired, perspiring, but good-natured Mr. Bryan. And this, day after day for every summer, and week after week, and year after year. The Lyceum has never witnessed anything just like Mr. Bryan's great popular platform reign and probably never will again.

Greater Goals than the Presidency.

Without reaching the presidency, Mr. Bryan has attained to a uniqueness and a fame that the presidency, great prize as it is, could not of itself, bestow. Twenty-seven men have become president of the United States, but only one man has impressed his personality on five consecutive national conventions of a great historical political party, winning from three the presidential nomination, melting to tears at four o'clock in the morning another in which a majority of the delegates were hostile to his views, and dominating the fifth and last so com-

pletely as to shape the platform and name the standard bearer after fighting to a finish the greatest and best battle of his life. Mr. Bryan will not go down in history with Clay and Webster and Blaine. He belongs to a class apart and of which he is the only member.

A Great Face.

Mr. Bryan looks physically the great man, the statesman, the orator. He has a great and good face, open, frank, and winsome. The strong features of Mr. Bryan's face are his eyes, his nose and his mouth. His eyes are dark and piercing. If the eyes are the windows of the soul, the soul of Bryan is lighted as by electricity. His nose is prominent and of the Roman type, with a profile more striking than McKinley's and his was strong. And the Bryan mouth—how the cartoonists love to draw it! The story is told that Mrs. Bryan, the first time she saw her future husband, asked to be introduced to "that young man who can whisper in his ear."

Mr. Bryan's face and bold brow would attract attention anywhere. At Edinburgh, two years ago, at the World Missionary Conference, I thought Mr. Bryan the most distinguished looking man in that assembly of many distinguished and noble looking men. Mr. Bryan's democratic tastes in clothes are well known to his countrymen. Usually he speaks in a sack coat and trousers guiltless of creases. But in Edinburgh, properly enough, he wore a silk hat, double breasted frock coat, finely striped and creased trousers and he carried a cane. I think every American there was exceedingly proud of "W. Jennings Bryan," which is the way the Scotch newspapers printed his name.

A Great Voice.

Mr. Bryan possesses a great voice. I have heard four great speaking voices, whose music lingers in memory. The late Father D. J. Stafford, of Washington, was one, Dr. H. L. Willett, of the University of Chicago, another, Senator Joseph W. Bailey, of Texas, the third, and Mr. Bryan the fourth. Father Stafford's voice was clear as a bell and exquisitely modulated. Doctor Willett's voice is musical and resonant, rich toned and restful. Senator Bailey's voice is mellifluous and has in it "the sound of matin' birds," so deliciously woosome is it at times. But Bryan's voice taken all in all is greater than any one of these three great voices. Melodized by much speaking, it is like a great organ, rich and full-toned, and the sympathetic quality of it has been often commented upon. The people can hear Bryan easily and clearly, and they hear him without any apparent effort on his part. For him to speak is—

"As effortless as woodland woods
Send violets up and paint them blue."

A Great Soul.

A noble countenance and a deep musical voice are valuable assets to a public man,

but these do not fully explain Mr. Bryan's hold on the American people. What Mr. Bryan did at Baltimore was greater than anything he has ever said. The greatness of the man, the nobility of his character, the purity of his life, the loftiness of his ideals—these are the qualities that make Mr. Bryan so masterful and establish him so securely in the affections of the people. If there were any spot on Bryan's escutcheon, his enemies would have found it long ago. He may have made mistakes of policy, but he wears the white flower of a blameless life, despite the fierce light of publicity that has beaten upon him for sixteen years. The trite sentiment that there can be no real eloquence without a man back of it finds luminous verification in Mr. Bryan's career. The hero worshiper is still with us, thank the Lord, and Bryan is the popular idol of millions who may or may not have voted for him.

A Bryanized Preacher.

I have a good deal of sympathy with the spirit, though not with the tact, of the Presbyterian preacher in Indiana, who, about the time the President and the Ex-President were going up and down the land saying things about each other, is said to have thrust into the very heart of his prayer at the Sunday morning service this startling paragraph:

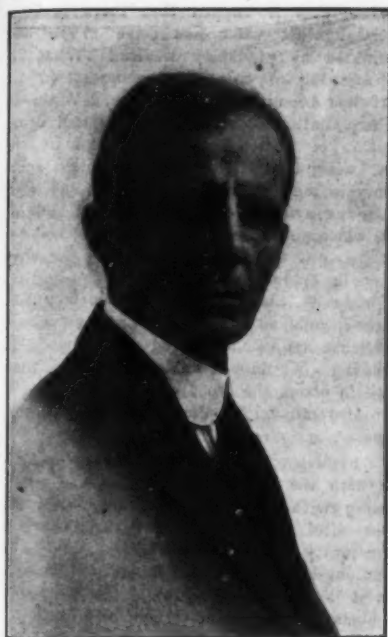
"O Lord, spare us the further humiliating spectacle of our statesmen scandalizing our reputation as a Christian nation. Grant that out of all this heat and passion may come soundness of judgment and that some such clean, honorable man may be nominated as William J. Bryan."

Mr. Bryan may never get to the White House, but I know no man who is surer of heaven.

Federated Protestant Churches to Meet in Chicago

Indications are that the Second Quadrennial Convention of the Federal Council of Churches of Christ in America, to be held in Chicago, December 4-10, will be one of the most important religious gatherings of the year. This organization includes representatives from thirty-two denominations, and it is expected that between four and five hundred out-of-town delegates will be in attendance upon the convention.

Among the principal speakers expected are Dr. John H. Jowett, of New York City. William Jennings Bryan, Dr. W. C. Bitting of St. Louis, Bishop Hendrix, president of the Federation, Bishops Hamilton and McConnell, and Dr. Francis E. Clark. The local committee on arrangements, which includes ministers and laymen from the various denominations, is headed by Dr. John Baleom Shaw as chairman. Joseph H. Chandler, D.D., is secretary, with offices at 910 Y. M. C. A. Building, where full information with regard to the meetings may be obtained.



Rev. E. L. Powell.



First Christian Church, Louisville.

Armageddon, the Battle of the Lord

By E. L. Powell

EDITORS' NOTE:—For the past thirteen years Louisville's most potent preacher adjourned the congregation of the old church on Fourth and Walnut streets on the last Sunday evening of each month to the auditorium of Macauley's Theatre, immediately adjoining, where he spoke regularly to a packed house including many auditors not in the habit of attending church services. On these occasions Doctor Powell dealt more directly than usual with some urgent civic or social theme, speaking always with great candor and earnestness. Since the coming of the congregation to its new church building these meetings have been christened "Month-end Meetings" and will be held in the spacious auditorium of the sanctuary. The first "Month-end Meeting" was held the last Sunday in September when Doctor Powell preached on Mr. Roosevelt's slogan. The editor of *The Christian Century* was taking lunch with Doctor Powell at his club a few days afterward, and testifies that no less than a score of men—prominent citizens of Louisville—came up to the preacher in the course of his luncheon to felicitate him on his masterful address. Is it any wonder that the editorial appetite could not be satisfied until that sermon appeared in the pages of *The Christian Century*? This much of that luncheon, therefore, we gladly share with our readers.

"And he gathered them together into a place called in the Hebrew tongue Armageddon."

"I have read the sixteenth verse of the sixteenth chapter of the Book of Revelation.

"Our subject is of peculiar interest at this time when the thoughts of men and women are turned, as never before, to the great social, industrial and governmental problems with which the moral prosperity of a nation is so intimately involved. In a recent impassioned address, delivered under most dramatic circumstances, a distinguished political leader declared, 'I stand at Armageddon, and battle for the Lord.' In this utterance a mystical Scripture has been lifted into the realm of practical inquiry and investigation. Where is Armageddon? What is the battle of the Lord?

Cannot Locate Armageddon.

"I am not one of those who can locate Armageddon. I am of the opinion that there have been and yet will be Armageddons, and that perchance, America is its present location. I have no sure word of prophecy, no interpretation of the Seven Angels who pour out the vials of God's wrath upon the earth. They appeal to my imagination, terrible, beautiful, and bring before by mind suggestions of the infinite power of the Almighty. Only this, and nothing more.

"I do not know what nationalities are represented by the kings of the East on their

march to Armageddon, whose pathway was prepared by the sixth angel, who dried up for their passage the bed of the Euphrates. I infer the massing of great world-powers, the providential massing of great world powers, preparatory to the mighty conflict. The three unclean spirits proceeding from beast and dragon and false prophet and entering into the kings of the East clearly reveal the immoral character of those political powers which arrayed themselves in battle line against the hosts of righteousness. So much for the setting and the accessories of this sublime pronouncement of our text.

Represents Big Battlefield.

"To those of us who do not belong to the company of the esoteric, and who must read the plain meaning of the Scripture as it appeals to the average man, there is left only the interpretation which is confirmed by history and experience, namely this: Armageddon represents a mighty battlefield, on which has been fought in some critical and pivotal hour in history the great battle which has through ages and centuries been waging between the hosts of light and the hosts of darkness. An Armageddon, whether we look upon it in the light of past history, or at the immediate moment, is always on a big scale.

"There are great and sublime accessories. Each Armageddon has had hovering over the battlefield great angels of blessing and angels of wrath. No political conflict, in-

volving party victory for the sake of party spoils, is an Armageddon. No battle in which moral compromise is possible is an Armageddon. That which is local and provincial, and that which does not have a great moral issue involved, is not an Armageddon. We may be assured, friends, that when some great conflict between truth and error, arousing a mighty nation, is on, we are hearing the tread of the mighty host on its way to Armageddon.

Not Entitled to Appellation.

"That question to which I invite your attention tonight may be stated in a very few inquiries. Is the present conflict of political parties on so big a scale clothed with such moral dignity as to be entitled to the distinguished appellation of an Armageddon? Is the battle between what has come to be described as Progressivism in all political parties and Reactionaryism in all political parties, to be distinguished by the title of an Armageddon? Insofar as the present political conflict is a party contest; insofar as the issue is one of personal ambition and party success, we may not dignify it for a moment with any high-sounding battle phrase. It is cheap, it is commonplace, it is the same old materialistic and selfish expression of human nature.

"But if underneath the tumult and the struggle there is a great issue affecting the homes, the churches, the schools, the lives of the people, we have the satisfaction of knowing that we are marching to Armaged-

don and that we are in the very midst of the conflict without its picturesque environment.

Struggle for the Spoils.

"I am well aware that there are those of the unthinking and careless who regard a political struggle as nothing more than a struggle for the loaves and the fishes, and when one brings the thought of religion into a political conflict he is met with some such sarcastic and amusing criticism as that which a recent writer gives to us in congratulating a brother editor to this effect: 'I am glad that your journal does not propose to afflict us with any perisage about the rule of the people, social justice and with Armageddon and the Lord. Leave such matters for rural stores, closet philosophers and doctrinaires.'

"Our friends, in other words, would politely bow God out from the scene. I claim, friends, that the present political conflict is essentially and intensely a religious conflict. I am not here espousing the cause of one party or the other. When I use the word Progressivism I do not have reference to any monopoly of the meaning of that marvelous word in the ranks of any one political party.

"I claim that the fight between what has been explained and understood as Progressivism against Reactionaryism is a religious contest. If it be not religious it is not an Armageddon. If it be not clothed with tremendous ethical significance it is not an Armageddon.

Flays Corrupt Bosses.

"As we read this scripture—mystical, indeed, it is—we discover that it is God who is leading on in the Armageddon of our text. It is He who prepares the battlefield and summons the contending hosts. It is described in the scripture, which has been read, as that great day of God Almighty; and yet it is a political conflict. It is God through His hosts of righteousness arrayed against the Kings of the East, the corrupt political powers of the time.

"We are told that a political struggle, in its very nature, is an economic struggle; the issues are secular, they concern the tariff, the trust, capital and labor, wages, the conservation of natural resources. What has God to do with the trust? What has God to do with the tariff? What has God to do with the question of capital and labor?

"Will you think hard tonight and see whether or not I cannot demonstrate to you that there can be no government other than one of despotism and oppression, other than a God's government, unless it shall exercise in some way, through its legislation and its administrative functions, the spirit and the meaning of religion. I contend here tonight that every battle which has been waged in this world, in the centuries past and gone, has been in some way or other associated with the economic question.

Necessarily a Religious Battle.

"This battle in which we are engaged today in this America of ours is a religious battle. Listen. If the Government has to do with the same human relationships with which religion has to do, how otherwise can it be than religious in the exercise of its powers? Precisely this is the fact. The only relationships with which government has to do are the very same relationships with which religion has to do. If religion be divorced from human relationships, the relationships growing out of all the pursuits and businesses and affairs of men, it becomes a pure sentiment without any field for its exercise or its operation.

"I grant you that religion is awe and worship in the presence of God. I grant you that religion has to do with the other world



A Window in New First Church, Louisville, Containing Facsimile of Historic Old Sanctuary at Fourth and Walnut Streets.

in the emotions which it awakens in human hearts and in human affections, but what has it to do here, unless it has something to do, and very much to do, with the human relationships of our human society? And how can government divorce itself from religion, or how can religion divorce itself from government, save as both deny that they have to do with life and liberty and the pursuit of happiness?

"What has the tariff to do with God or with religion? Only this: If the tariff be unjust, whether it be protective tariff or a tariff for revenue only, it is something against which God Almighty lifts His hand; for this world was made by One other than unjust, and it is written by the stars in their courses that the unjust thing, whether it be in the relationship of government and those that are governed, or between individual and individual, shall not survive.

Tariff an Ethical Question.

"The tariff in its last analysis is a religious question. It is not a church question, it is not a theological question. It is an ethical question; it is ethical insofar as the question of justice or injustice is involved.

"How does it happen that there is this outcry against what has come to be denominated as predatory wealth? What is the meaning of this intense opposition to what has been named the trust? What is the explanation of all this criticism of combination of wealth in the hands of a few men, with the mighty power which such agency in the distribution of wealth imposes? It is the aroused conscience of the people, and when you name that word 'conscience' you bring God on the battlefield. For conscience in an individual or in a nation is God self-assertive, and in the protest on the part of the people as the result of an awakened conscience against the trust, God Himself is declaring in unmistakable language that there is about the trust and about this sort of industrialism that for which He will not stand.

"Why, friends, the economic question dealing with the tariff, dealing with the trust, dealing with child labor, dealing with all these vital relationships that affect man's opportunity and his happiness, is God's question, and so it is that in every Armageddon it is the flaming sword of the Lord God of hosts that has been drawn and it is He who is seen by the eye of faith ahead of the far flung battle line and leading on to final victory.

Struggle for Social Justice.

"I read the Old Testament, and what is it I find on those immortal pages that never grow old? I find that the history of the Hebrew people therein recorded is one of struggle for economic and social justice, and that where oppression as the result of anti-social practices has come upon those people it is God who immediately comes into the very forefront of the battle, as He did when He named Moses to be His leader to lead His people out of the Egyptian economic bondage.

"Read the law of Moses and there you have government through legislation defined, government through legislation dealing with such questions as the regulation of wages, as the distribution of wealth, dealing with the questions of poverty, dealing with the questions of the stranger, or what we would call the immigrant, outside of the Common-



A Section of Interior of First Church, Louisville.

wealth of Israel, and it is God dealing with these human relationships in such ways as to indicate the attributes of His love and goodness, and that whatever in any sort of relationship in life is antagonistic to those qualities, has His condemnatory power to deal with.

Plea of Old Prophets.

"All the old prophets were simply pleading for social justice. There is but a gleam, but a mere glimmer, of the entire world on the pages of the Old Testament. There is the grappling of men and women with bodies that were to be fed, with minds that were to be nurtured and developed, with the hard conditions of life in the midst of which they found themselves—all of those conditions God is represented as caring for, caring for so intensely that His pathway of leadership has been marked by mighty miracles as when Israel went forth under the pillar of cloud by day to be protected from the enemy that followed, and the pillar of fire by night.

"What is religion? Religion is the aspiration of the soul toward God with all the exercise associated with individual or collective worship of God. That is its Godward side. Religion, on its manward side, involves on the part of an individual or on the part of a government protection of human life, the giving of opportunity to those the windows of whose souls are closed because of industrial conditions which make it impossible to open them, through which windows need to come the fine things and the richer things of life.

Religion is Social Service.

"Religion, on its manward side, is what we would sum up nowadays in the splendid phrase of social service; and when we read the platforms of all the political parties in this present hour we find that they constitute a program of social service—social service to be rendered through legislation on the part of the government and through the administrative power of the government when such legislation has been brought to pass.

"I do not say which party represents most of social service. That is a question for you to decide. For

"He hath sounded forth his trumpet which shall never call retreat,
He is sitting out the hearts of men before his judgment seat,
Be swift, my soul, to answer him; be jubilant, my feet,
For God is marching on."

"Read the New Testament, and do you not find that social justice is made the very foundation stone of religion? Do you call to mind the parable of the Good Samaritan when the inquiry is being answered as to who is my neighbor? Here is a man who has fallen among highwaymen, and the church of that day passes along in the person of priest and Levite, and leaves him to die. There comes along a man who is not a member of any church, perhaps he might represent the government; and he says, 'I must care for this man, because he is my brother,' and he takes him and cares for him and sends him to the inn. It is Jesus who says that this man is the saint, and by inference condemns the church of that time.

Government and Church Separate.

"Well, you say, you are going to confuse church and state. Not at all. I claim that in administrative function government is absolutely to be separated from the church. I claim that in the spirit and quality and character of governmental administration or governmental legislation the religion of God, the religion of truth and of justice and of righteousness must control every act; and that, whether the name of God be men-

TWO LOUISVILLE PASTORS



Rev. W. N. Briney, of Broadway Church.



Rev. Lindley Gordon, of Clifton Church.

tioned or not, it is He who must inspire the making of the laws; it is He who must preside over the great destinies of His people as those people are affected by governmental agencies and governmental legislation.

"Why, friends, if you divorce religion from the economic question what sort of meaning has the Golden Rule? 'Do unto others as you would have others do unto you' is the Golden Rule. What is it? Simply social justice. It is not love at all; it doesn't come into the relationship of love. It is law; it is what has come to be denominated the square deal. It is doing unto the other man what you would have him do unto you. That is a fair exchange, and that is nothing more than justice.

Government Must Be Just.

"Under the spell and inspiration and power of love first of all the government must be just, business must be just, and afterward we can come into the higher realm where we are not satisfied because the law tells us to go one mile, but we will go with our friend all the way, and thus in going beyond we are getting out of the region of law and justice into the region of love, where all duties have wings and where all our pursuits and activities bring to us exhilaration, so that we can run and not grow weary

and walk and not faint, and mount, as it were upon the wings of the eagles.

"It is an Armageddon if the issue is social justice. Does not God care when the child labor issue is involved? Is it a matter of indifference and unconcern to his religion that capital shall fatten on the sweat and blood of childhood and at the expense of the virtue of womanhood? Does not the Lord God of Sabbath come forth with His flaming sword to smite down any industrial system that is content to prosper at the cost of tears and groans and misery, making it necessary for some poets to sing the woes of stunted and starved childhood, at the cost, I say, of the beauty of righteousness and the loveliness of love?

"Thou Shalt Not Steal."

"Why, my friends, I verily believe that in the question of capital and labor there is involved every human relationship save that one of communion with God, that one which we call worship. If wealth, for instance, has grown to its big proportions through corruption, either by the methods of highwaymen or through the reception of special privileges, under legal sanction, religion comes on the scene and takes up the fight,

(Continued on page 23.)



Broadway Church, Louisville.

God's Hand at Monieka

Thrilling Account of Christian Awakening in the Congo-land

By Stephen J. Corey

Late yesterday afternoon we left Monieka on the Oregon for Longa, and then on for the final stop at Bolingo before I start for America. This afternoon I am to stop off at the mouth of the Bolingo River to meet R. Ray Eldred. He comes from Longa with two dugout canoes and ten paddlers and he and I will take a thirty mile trip up the Bolingo to visit some important new outposts and baptize a group of waiting candidates.

But I am to write about Monieka—newest and most remarkable of all the stations. Four years ago the first baptisms in this great heathen town took place and only a year ago was the station granted. Timothy Iso has been stationed there two years and a half as regular evangelist in charge, and the membership of the church now is over 600.

Sadness in Farewell.

There is a bit of sadness about saying good-bye to these stations with their workers and native Christians. It means a farewell to isolated missionaries with whom the fellowship has been so sweet, and it means also farewell to hundreds of African brethren who have become very dear to me during this brief stay. As the steamer pulled away from Monieka beach, the great crowd of Christians struck up "God be with you till we meet again," in the melodious Lunkundo tongue, and Dr. and Mrs. Jaggard stood in the midst of their people waving their good-bye to us. They must live for several months in a little mud house which has been hastily constructed for them. It is a slow task building a new mission home in Africa, and they cannot expect to get into their real house for four months yet. In the meantime they must do the best they can with mud walls and a dirt floor.

Busy and Eventful Day

Yesterday was a busy and eventful day at Monieka. Doctor Jaggard was up shortly after day for a final conference with the candidates for baptism. About nine o'clock in the morning the great lokolo (wooden drum) was sounded and the new converts and Christians gathered at the beach near the steamer for the baptismal service. The people to be baptized were lined up in rows of thirty each and five rows deep at the water's edge. There were 160 of them, all adult men and women except a very few boys. It was a most impressive service. Doctor Jaggard took the confessions, a row of thirty answering at a time in concert, and then five of us baptized them. Those baptizing were Doctor Jaggard, Mr. Hensley, Timothy Iso, the head wheelman Ekumbalako and myself. It was a thrilling sight as we faced the great class of new believers and beyond them the congregation ranging up the broad steps leading to the top of the high bank. At the very top was a long row of heathen people from the town, making a picturesque sky line. At the end of these the mpakes (old men of the village) were gathered in a quaint group each one sitting on his peculiar chair made of the forked limb of a tree. They formed a queer picture with their almost naked and wrinkled bodies covered with red ngola (camwood) and their grizzled hair and scanty beards braided into odd little twists.

Chief a Spectator.

The old heathen chief of the town, dressed



Secretary Stephen J. Corey.

in his leopard skin cap and sash, with his red blanket draped about him for a loin cloth, occupied a place on the steamer deck. He watched the ceremony with great gravity, bowing his head in his hand whenever the Christians did. The baptism of the eight score of candidates was an event long to be remembered. Our missionaries worked almost ten years for the first 100 baptisms in the Congo, and now this great company baptized at one time represent the results of three months' evangelistic work in Monieka district alone. The evangelists come in four times a year bringing the new converts. Monieka has about fifty evangelists at work.

Church Services.

After the baptisms we went to the church service. The church building is of mud covered with thatch and is 100 feet long. The people sit so close together on the plain rows of planks that they are obliged to turn their shoulders edgewise. The house was packed and a large company of people sat on the ground outside. The old chief and the mpaka or town father, who gave up the land for the mission compound, sat on one end of the high dirt platform. Back of them was a group of heathen girls, wearing scant waist cloths, with their bodies covered with red ngola and huge necklaces of brown nuts and beads about their necks. The rest of

the platform was occupied by little boys except where the white people sat. About thirty women sat on little mats on the dirt floor between the platform and the first row of seats. Iso Timothy preached. I never before so longed to understand the native tongue. He spoke with liberty, grace and power for fifty minutes. The closest attention was accorded him. He preached on the Prodigal Son and the missionaries say it was a striking sermon. Iso is a remarkable man. I have seen nothing to compare with him in any mission I have visited on the Congo. He is a leader for his people, a brilliant preacher of a deeply spiritual type.

Communion Service Grave and Reverent.

At the close of Iso's sermon I gave the people a little farewell talk and Doctor Jaggard interpreted. It was like bidding good-bye to old friends. I have learned to love deeply these children of the forest, and have no difficulty in understanding now why the missionaries are so bound up in their work. The communion service at the close was very reverent and beautiful. It was the first for the large company of new converts and the individual communion service was a little awesome to them. However, each helped his ignorant neighbor with kindly suggestion and the service was most grave and spiritual. The communion means so much to these Congo Christians. The severest discipline the church can impose upon lapsing members here is to deny to them the Lord's Supper. These black brethren can teach our American congregations some very wholesome lessons concerning faithful attendance at and reverence for this service.

The Stations Characterized.

Bolenge is our largest and strongest and oldest Congo church. Longa is the hub of the wheel with its strategic location, and its great back country in all directions. Lotumbe is a remarkably strong, substantial and well disciplined work, having had a resident missionary but two years. But Monieka exceeds in enthusiasm. For real rollicking, hilarious, tumultuous, militant, noisy enthusiasm, I have seen nothing like it anywhere. The church is young, untrained and needs discipline, but the joy is unbounded. If you want to have your right arm feel as though you had just pitched a thirteen inning game of baseball, go to Monieka and shake hands with the half a thousand enthusiastic Christians who will greet you there.



A Baptismal Scene at Bolenge, Africa.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

THE OCTOBER GARDEN

The long looked for frost arrived last night, and when the flower scribe of this page awoke this morning, she doubted whether she would have any October garden to write about; but, like many of the disasters one dreads, the frost was not so fatal as she feared. When she went out with a quaking heart, she found her brave blossoms still holding up their heads, but looking disconsolate and reproachful, as much as to say, "How could you sleep comfortably in your warm bed, while we were shivering out here in the icy wind and frost?"

If they had but known it, the gardener was far from forgetting them in her warm bed, for every blast of wind that whistled about the house struck a chill to her heart, when she thought of the havoc it might be working in her garden. But they have escaped this first skirmish with the prince of the powers of the air, and at this moment there are thirteen different kinds of flowers in full and perfect bloom—nasturtiums, salvias, cosmos, petunias, zinnias, roses, dahlias, geraniums, gaillardias, verbenas, plumbago, fall sunflowers and last and best chrysanthemums; then there are lingering asters and hardy phlox but they are past their prime, and do not count. True, the frost may come in a few days or a few weeks, and lay most of them low—then it may not; in fact, it generally does not.

Autumn Pleasures.

Certainly, these clear, calm, golden days are filled with much to rejoice the flower lover's heart. Because our gardening year is drawing near its close, because not only frost, but ice and snow are on their way, is that any reason we should sit and bemoan ourselves?

An old poet, Robert Southey, was reproached by his wife for writing tales of young love and adventure, and this was part of his answer:

"Nay, mistress mine, I made reply,
The autumn hath its flowers,
And never is the sky more bright
Than in its evening hours.

"Nor marvel you, if I prefer,
Of cheerful things to sing;
The October grove hath brighter tints,
Than summer, or than spring."

This is the poet's wise pleading, not only for good cheer in old age, but for looking for higher and lovelier things all through life; and we would take it as a lesson to enjoy fall's bright flowers, even though the evil days of wintry cold and death may be near at hand.

This has been a season of unparalleled bloom. The succession of flowers from early spring until now has been of rare profusion and perfection. What cosmos we are enjoying now! And we have such dahlias as are rarely seen in this part of the world. All of the flowers have done their best, both as to quantity and quality of bloom.

Coming of the Chrysanthemum.

And this month is not only the season of completion and fruition, it is a time of beginning also. The coming of the chrysanthemum in October is as notable an event in our flower calendar as the coming of the

crocus and daffodil in March, or the rose and the lily in June. When I say the chrysanthemum is here, I am not speaking of the tender hot house varieties, but of the hardy plants that gladden our garden walks and fence rows; to many of us, this homely flower is as dear as the splendid marvels that come to us from the Sunrise Kingdom. Our hardy chrysanthemum has, for one thing, the pungent, delightful odor, that is almost entirely lacking in the mammoth Japanese species. It seems to breathe of the fall, as much as the scent of jonquils and violets does of the spring. And how clinging these fall odors are! You cannot touch a chrysanthemum or a walnut or a celery plant, without your hand becoming fragrant with this fresh, aromatic essence! They seem to suit this season far better than the heavy sweetness of roses and lilies.

Time of Rest Not Yet For the Gardener.

While this is a season for enjoyment, it is a season for vigilance as well. When the frost does lay low those glorious dahlias, and cannas, and other tender, tuberous rooted plants, cut off their tops, take them up without bruising them; and store them away for the winter. They may be put in your cellar, or any dark dry place where they will not freeze, in dirt or sand or even may be stored in paper bags, where rats will not break through to devour. Your summer bulbs, like tuberose and gladiolas, should also be taken up and dried off, and put away in a dark place.

The fall is the time for transplanting hardy flowers, with a few exceptions. Peonies and candidum lilies, which make their roots in the early fall, should be put out in September, or even in August; while late blooming plants, like chrysanthemums or plants whose roots feed near the surface, like hardy pinks should be transplanted in the spring. But hardy roses and all the lovely family of midsummer lilies—in fact, nearly all the deep rooted hardy flowers, had better be planted in the fall, than in the spring.

Joy of Sharing.

And while one is changing her plants, what a pleasant thing it is to set aside some flowers for her friends. Every true flower lover delights in receiving such gifts—not only for their beauty and perfume, but because they are perpetual memorials of kindly thoughts and remembrance.

It is hardly necessary to mention that this is the time for making beds of tulips and hyacinths and narcissus—the tempting display of bulbs at the florist's are constant reminders of this. After all, forethought and preparation are the secrets of success in gardening; in the spring prepare for summer, in the summer prepare for autumn, in the autumn prepare for spring—and so the ceaseless round of happy work goes on.

I. W. H.

Treat All Alike

A press despatch says:

"The postal authorities at Washington have issued instructions to the postmasters of the large cities throughout the country that steps must be taken to prevent young women from obtaining mail at the general delivery window of the postoffices in their home cities. In

time this order may be extended to apply not only to girls, but to married women. James T. Cortelyou, chief postal inspector, is to start the reform in Philadelphia. Hereafter persons applying at the general delivery window for mail will be requested to give their home address, and in case it happens to be in Philadelphia or the suburbs, they will be asked for their reasons for not receiving the mail at their homes. 'The general delivery window was established as a convenience to the traveling public, and that is what it will be in the future,' said the inspector. 'It was not established as an adjunct to the flirt.'"

There seems no good reason for making a distinction of sex in this matter. If it is thought fit to require all minors to have their mail delivered at their homes, well and good; but young men are quite as likely as young women to use the general delivery for objectionable purposes. Why should they be given a free hand? Or why should Uncle Sam put restrictions on married women for fear they should deceive their husbands, and at the same time give married men full facilities for deceiving their wives?

Everyone must be glad to have all proper precautions taken to safeguard young people from folly or worse; but the boys need it quite as much as the girls. As for persons of full age, the less interference with their freedom the better, so long as they do not molest others. In all probability the wives who make a wrongful use of the general delivery are much fewer than the husbands.

Deeds of Great Women

The Lady Chapel of the new Liverpool Cathedral, which will be opened next summer, will be adorned by a magnificent scheme of stained-glass windows in commemoration of the deeds of good women.

All the famous women of the Old and New Testaments are commemorated in some way in the scheme, but perhaps the most interesting innovation are the windows commemorating the deeds of great women of recent times. The list is as follows:

Mary Collet and all prayerful women.
Louise Stewart and all the noble army of martyrs.
Christina Rossetti and all the sweet singers.
Grace Darling and all courageous maidens.
Dr. Alice Marvel and all who have laid down their lives for their sisters.
Catherine Gladstone and all loyal-hearted wives.
Elizabeth Barrett Browning and all who have seen the infinite in things.
Josephine Butler and all brave champions of purity.
Anne Hinderer and all missionary pioneers.
Margaret Godolphin and all who have kept themselves unspotted in a corrupt world.
Angela Burdett-Coutts and all almoners of the King of Heaven.
Mother Cecile and all women loving and large hearted in counsel.
Elizabeth Fry and all pitiful women.
Agnes Jones and all devoted nurses.
Queen Victoria and all noble queens.
Lady Margaret Beaufort and all patronesses of sacred learning.
Mary Rogers (stewardess of the "Stella") and all faithful servants.
Anna Clough and all true teachers.
Mary Somerville and all earnest students.
Susannah Wesley and all devoted mothers.

THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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CHAPTER XVII (Continued.)

She did not ask her question again but gravely said to Bauer as she turned to go, "Mr. Van Shaw will want to express his thanks to you. What will your address be?"

"I suppose I shall be at Tolchaco this fall and winter. I would rather not have you or Mr. Van Shaw feel under any obligation to me at all. Mr. Clifford certainly did much more than I did. If he had not gone down there, your son would not be living."

"We shall thank Mr. Clifford also. And we shall not forget either of you."

She went back into the little stone house and a few minutes later, Clifford and Paul had the horses headed down by the Oraibi Wash, bound for Tolchaco.

All through that day's drive Helen Douglas hardly said a word, even to her mother. She was going over the strange experiences which had become a part of her life since she had come into this desert land. The scenes at Oraibi would never become dim in her memory, and especially those which had occurred during the last two days.

Her probing of her feelings in the analysis she was somewhat fond of making of herself resulted in a complete reversion of her attitude towards Ross Van Shaw. She said to herself she dated that change of thought from his words and actions that morning, and especially on account of his brutal attempt to "get even," as he said, with Bauer. Even allowing a great deal for his action as due to his mental and physical condition, the whole thing, Helen now felt sure, was an indication of his general character. He had been caught for a little while off his guard, and in that time, Helen had seen him as he was. And the vision she had caught of his perverted heart and mind was not a pleasant vision. She even shuddered at herself as, with burning face, she recalled how near she had come, on such brief and slight acquaintance to giving herself to such a life, lured in great part by the glamour of that golden mirage into which so many of earth's brave and beautiful souls have hastened, only to find its sparkling waters to be nothing but dust and its promise of luscious delights of the senses, nothing but the dead sea fruit of bitter disappointment.

It should be said in all honest judgment of Helen's experiences at this time, that the girl's final rejection of all thought of Van Shaw (who, before she had reached Milton, passed out of her history), was due to more than the revulsion she felt over his words in the little stone house at Oraibi. It was due as much to her mother's counsel, and in fact, to the entire atmosphere of a healthy, happy home life which she had always known, and in which Esther had trusted for the final outcome of Helen's choices. So that what seemed to her at that time to be a sudden act due to an accidental revelation of character, was, as a matter of fact, due to a life-long training in a home which had established in the fibre of its whole system, underlying principles of right thinking and pure living.

When, a few days later, word came to Tolchaco that Ross Van Shaw had recovered sufficiently to be taken home and that he would probably suffer no permanent crippling from his fall, Helen found herself simply in a mild way glad to know the fact, but that was all, and Van Shaw faded out of her mind even more quickly than he had blossomed into it.

All through this first day's travel towards the mission, Felix Bauer was also going through some tumult of feeling over the events that had made history since the party had left the mission.

He was sore at heart over much that had taken place, and could not reconstruct his former image of Helen as at heart a maidenly, dignified girl, worthy of the most exalted worship. He said to himself that even after she must have known from her mother what Van Shaw was, she had gone to see him, to say good-bye, to encourage him, to—his mind could find no excuse for her and do what he would, he felt himself growing more and more distressed over it.

Mrs. Douglas was a very wise woman and Bauer's trouble did not escape her notice. She understood the reason for it, but it was only at the close of the day, during the preparations for the night camp, that she found an opportunity to speak to Bauer alone.

"Felix," she said, using his first name as she had begun to do of late, to Bauer's quiet pleasure, "I know what is troubling you now. But Helen did not go over to see Van Shaw of her own wish. She went because his mother came over and brought a request from him to see Helen. No, I don't think you need to know what was said there in our presence. It ought to be enough for you to know that I am quite sure Helen has passed the place of her infatuation, if indeed she has gone so far as to yield to such a feeling. I could not let you imagine that Helen was really lacking in real maidenly conduct."

Bauer's face shone with delight. "Oh, thank you, Mrs. Douglas! I have been doing her injustice all day. You have no idea how relieved I feel. And I have been sitting in judgment on everybody. Oh, if I were a monk now, like one of my ancestors, I would lash myself bloody. What a fool I must be to think I have a right to judge others as I have. And I have let hatred and malice and revenge creep into my soul at the thought of Van Shaw. I don't see how God can forgive me."

"He has forgiven a good many worse men than you, Felix," said Mrs. Douglas, smiling at him. "Don't lose any sleep over that."

Felix Bauer slept like a child that night and as his habit was he awakened early and as he sat up and saw the figure of Elijah Clifford kneeling out on the sand, the same thought of God's benignant presence occurred to him which the same sight had roused in him before. Clifford rose and came in to make the usual preparations for breakfast.

"I have been praying for Ansa. By this time the folks must have got there if the river is not in flood. We haven't had any runner bring bad news. I don't know what

I'd do if Ansa should be taken. It would just about break Miss Gray's heart too. She thinks everything of that child. She says she is going to train her to be a great teacher for her people."

Bauer expressed his sympathy and asked if there was a good doctor to come over to the mission from Flagstaff.

"Yes. Or it's possible Doctor West will be there from Raymond. He sometimes pays us a visit about this time of the year. My! Wouldn't it be providential if he should come along for Ansa. And he could dissect you at the same time and like as not find out that your hemorrhages don't come from your lungs, and that you haven't got consumption any more than I have. The doctors sometimes make mistakes in their diagnoses you know. Would you feel bad to learn that you didn't have tuberculosis after all?"

"I believe I would be able to bear the news if it was broken to me gently."

"But maybe Miss Helen wouldn't pity you so much, eh?"

"I don't want to be pitied."

Clifford looked up from his fire approvingly at Bauer.

"You're right, my son. Pity from a girl when you want something else from her is like apple pie minus the apple. It's pretty dry fodder. But say" Elijah abruptly changed the topic of talk, "What about Walter Douglas? He's a likely fellow, isn't he? Bound to make his mark, isn't he?"

Bauer stared a little, not knowing why Clifford was asking the question.

"Yes, Walter is going to surprise everyone with his talents one of these days."

"And he's a good fellow morally and all that I suppose?"

"He certainly is. I don't know a better. Anyone that has such a mother as Mrs. Douglas can't help being good."

Clifford was silent while he adjusted various utensils around the fire.

"Yes, Mrs. Douglas is an angel. Mr. Douglas will never have to buy an aeroplane for her. She's got her own wings. And some day they'll carry her right up to heaven." Then after another pause:

"How old is Walter?"

"Twenty-four."

"How old should you take Miss Gray to be?"

Bauer was surprised at the question.

"I don't know. I am a poor hand at guessing."

"I know, because she told me. She is twenty-eight. How old would you take me to be?"

"I have no idea."

"I'm just thirty next Thanksgiving. When I was born in Vermont thirty years ago turkeys were only eight cents a pound. Now they are twenty-six and we can't raise 'em out here at any price on account of the cost of feed. I'd give most anything for a good plateful of turkey with stuffing and fix-ins. But there's lots of things in this world we can't have. We must learn to get along on mutton and pancakes and canned ginger bread. Such is life."

(To be continued.)

Church Life

RESIGNATIONS.

R. L. Cartwright, Greenview, Ill.

Colby D. Hall, Central, Waco, Tex., to accept professorship in Texas Christian University at Ft. Worth.

T. Alfred Fleming, Miles Avenue, Cleveland, Ohio; refused by the congregation.

L. C. Hammond, Fitzgerald, Ga., to engage in evangelistic work.

CALLS.

W. W. Sniff, Paris, Ill., to New Castle, Pa. Accepts.

William H. Smith, Harrodsburg, Ky., to Kirkwood avenue, Bloomington, Ind., to succeed J. C. Todd. Accepts.

H. A. Denton, Troy, N. Y., to Galesburg, Ill. Accepts.

J. F. Rosborough, Clinton, Ill., to remain a second year. Accepts.

W. C. Chapman, North Baltimore, Ohio, to Fairbury, Ill. Accepts.

Albany, Mo., G. W. Maxwell, pastor, assisted by Charles E. McVay, singer; three; continuing.

Lancaster, Ky., J. M. Rudy of Quincy, Ill., evangelist; forty.

Logansport, Ind., J. H. Craig, pastor; the Fife brothers, evangelists; 142; continuing.

St. James, Mo.; Hamilton and Stewarts, evangelists; 173 in fourteen days.

Harriman, Tenn., R. B. Bowers, pastor; W. T. Brooks, evangelist.

Star City, Ind.; C. S. Earley, evangelist; twenty-five; continuing.

W. J. Hudspeth, evangelist for South Kentucky; seventy-five; fifty by confession of faith, during past twelve months. Also collected for Kentucky missions \$1,142, for foreign missions, \$2,000, for American missions, \$3,500.

Sedgwick, Kans., church is building a \$10,000 edifice. J. W. Umphries is pastor.

ices. W. D. Endres is the Disciples' pastor there.

A welcome reception was given S. M. Perkins, who recently assumed the pastorate of Jackson Avenue Church, Kansas City, at which F. L. Bowen, a former pastor and now superintendent, and W. F. Richardson made addresses.

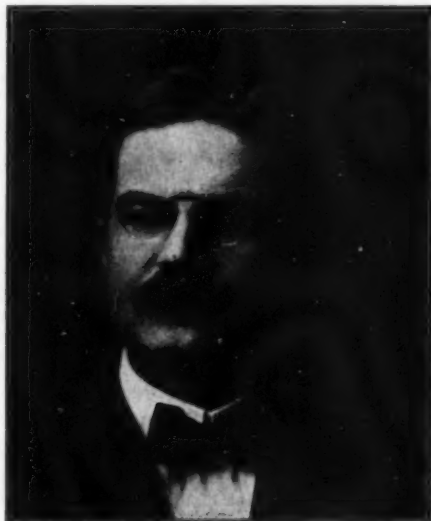
A. F. Sanderson, who was acting president of Eugene, Ore., Bible College during the absence abroad of his brother, President E. C. Sanderson, will spend the year taking special work in Columbia University and Union Theological Seminary.

First Church, Springfield, Ill., F. W. Burnham, pastor, kept open house and gave organ recitals throughout the week of the State Fair, when there were many thousand visitors in the city.

Geo. L. Snively assisted pastor L. D. Cartwright in raising funds to pay for the new church house at Fowler, Colo., Oct. 6. Thirty-five hundred dollars was needed and \$5,100 was secured. Twenty-eight persons were added to the church.

The wide discussion of prison-reform in

TWO MEN WHO HAVE "MADE" THE CONVENTION



Mr. Thomas, E. Basham, Publicity Secretary.



The Convention Badge.



Rev. George A. Jones, Executive Secretary.

R. S. Campbell, formerly with C. R. Seoville's evangelistic party, and recently supplying at Taylorville, Ill., to Frankfort, Ind. Accepts.

Henry Pearce Atkins, Allen Avenue, Richmond, Va., to Broad Street, Columbus, Ohio. Accepts.

C. G. Baker, Plymouth, Ind., to Douglas Park, Chicago. Accepts.

E. L. Thompson, Hammond, La., to Timpson, Tex. Accepts.

ADDITIONS TO THE CHURCHES.

Kirkville, Mo., W. D. Endres, pastor; thirty-one at regular services during September.

R. W. Abberley, general evangelist for A. C. M. S. reports 876 in past year, 481 by confession of faith. The cost to the A. C. M. S. has been less than \$100.

Chicago Russian Mission, Basil S. Keusoff reports the baptism of a young man.

Wichita, Kans., W. S. Priest, pastor; 360 during the past year, 172 by confession of faith.

EVANGELISTIC MEETINGS.

Osawatimie, Kans., Walter B. Zimmerman, evangelist; forty-three in two weeks; continuing.

Mississippi Disciples held their annual convention at Meridian, Oct. 7 to 10.

The missionaries at Manila station, P. I., report twenty-seven baptisms during July.

A new church edifice at Berry, Ky., costing \$5,250 was dedicated by F. M. Rains in September.

Shreveport, La., Sunday-school had an attendance on Rally Day of 1,247. Claude L. Jones is pastor.

Ground has been broken for a new house of worship at Mason City, Ill., to cost \$10,000. C. H. Hands is pastor.

Norwood Church, Cincinnati, welcomed S. J. Corey home from his African trip on Oct. 6. C. R. Stauffer the pastor, reports a great Sunday-school of 364 present.

L. C. Howe, the versatile pastor of Noblesville, Ind., church has been preaching recently a series of sermons on "The Faith of Our Fathers." The Sunday-school there is in a contest with Tipton, Ind.

The evangelical churches of Kirkville, Mo., will hold simultaneous evangelistic meetings in November. Local pastors will preach and the regular singers will lead the song serv-

recent magazine literature will, no doubt, be suggestive to pastors who observe Prison Sunday, Oct. 27. The Central Howard Association, Monadnock Building, Chicago, will send literature upon request.

E. N. Duty, of Charleroi, Pa., while at Halifax, N. S., during his vacation supplied the pulpit of North St. Church, for four Lord's Days, and also preached the convention sermon at the annual convention of the Maritime Christian Missionary Society held at Milton, N. S.

Mr. C. C. Chapman of Fullerton, Cal., gave the main address at the dedication services of the new house of worship, Azusa, Cal., and after the address he "gave" something else as his custom seems to be at such southern California occasions. James R. McIntyre is pastor at Azusa.

Jesse P. McKnight returned from a circuit of the globe to his congregation at Magnolia Avenue Church, Los Angeles, Calif. He reports a great experience and says the church has prospered under the ministry of J. K. Shellenberger, who greatly endeared himself to the people.

Jacksonville, Ill., Sunday-school reports

969 present on Rally and Promotion Day recently. On Oct. 27 the church at Jacksonville, will celebrate the eightieth anniversary of its organization. Evangelist Herbert Yeuell will begin a meeting there Nov. 10. This church sends its pastor, Clyde Darsie, to the Louisville convention and provides for all his expense.

Marching to Zion.

The Sunday-school at Table Grove, Ill., devised and carried out a novel demonstration in connection with Rally and Promotion Day last Sunday. Three divisions formed in three parts of the town and marched toward the church. Division one and two meeting at a given point were joined by division three at a further point. Each division was properly manned by captain and lieutenant. A great day was enjoyed at the church. W. L. Hipsley is the efficient superintendent.

An Active Fruitful Two Years.

J. P. Myers, pastor Marion, Ind., church, reports some interesting facts. More than \$11,000 has been paid on the church debt in the past two years and all current bills are paid up to date. A new pipe-organ has been installed and paid for. There have been over three hundred additions to the church in two years. Definite arrangements are being made to take care of all indebtedness within the next four years. These people have a fine new \$35,000 house. About eight or ten delegates are going to the national convention at Louisville.

"All and Some Besides."

The "All or Nothing" campaign of Rockford, Ill., church in its endeavor to raise \$10,000 as a minimum amount on which to proceed with the building of a new house of worship, resulted in "All and Some Besides." C. G. Kindred of Chicago, assisted Pastor W. B. Clemmer, preaching every evening for two weeks. Judging from the topics of the sermons and the enthusiastic appreciations in the local church calendar Mr. Kindred must have greatly pleased and blessed the Rockford congregation. Building operations will be begun at once.

Medical Missionaries to Confer.

The fifth annual meeting of the Medical Missionary Conference will be held at the Sanitarium, Battle Creek, Mich., beginning December 31, and holding over January 3. These conferences occupy a field by themselves, having for their chief object the encouragement of the medical branch of missionary work. A very cordial invitation is extended to all Christian missionaries to attend this conference, all members are to be entertained free for one week by the institution. Inquiries may be addressed to The Medical Missionary, Battle Creek, Mich.

Poster for Home Mission Week.

Twelve posters—22x28 inches—on American Social and Religious Conditions, dealing with the Negro, the Immigrant, the City Problem, Country Life, Economic Aspects of the Liquor Problem, the Growth of Socialism, etc., have been issued by the Home Mission Week Committee. These are intended, primarily, for use by the ministers, but the committee has a limited number of sets which they will be glad to send to those who can make special use of them in missionary societies, prayer-meetings, or young people's societies. Twenty cents in postage stamps sent to Charles Stelzle, 156 Fifth avenue, New York, will secure the posters as long as the supply lasts.

Morning Prayer at Louisville.

Arrangements have been made for a prayer service at Louisville in the Henry Watterson Hotel each morning beginning at 7:30. The auditorium is on the tenth floor and will

hold about three hundred people. Such a service will help all the services of the week. The convention needs the guidance and help and blessing of God. Those who cannot attend the prayer service in the hotel can observe the Morning Watch in their own rooms. A card suggesting topics of prayer for each morning will be given out to the delegates. The Portland conventions were notable for their spiritual atmosphere. The place of meeting helped that spirit. If all will pray morning, noon, and evening, the Louisville Conventions will surpass the Portland conventions in spiritual power.

Pastorates Fit Up Close Together.

A happy fitting up of pastorates close together is about to take place at Bloomington, Ind. J. C. Todd, who resigned the pulpit last summer to become university pastor at the state university and incumbent of the Bible Chair there, has remained in the pulpit and will remain until his successor, William H. Smith of Harrodsburg, Ky., comes upon the field Nov. 1. The church has thus been continuously provided with leadership through the change of leaders. Mr. Smith is a Hiram College and Yale man receiving his A. M. and B. D. from the latter school. He has held pastorates in Ohio, Connecticut, Indiana and Kentucky. He is a preacher of remarkable strength. Mr. Todd expects to spend some time in the field in the financial interest of the Bible Chair, but hopes that its friends will be so prompt in their gifts that he may soon devote all his time to actual teaching and ministry.

An Effective Village Church.

Edgar DeWitt Jones, of First Church, Bloomington, preached the sermon for the seventy-fifth anniversary of the Christian church at Mackinaw, Ill. The attendance was so large that J. W. Street, the pastor, spoke to an overflow meeting in the Methodist church. The success of this rural congregation is notable in this day of the decadence of rural churches. Through the years this congregation has sought to be a real help to the people of the community. In every good work the members have wrought faithfully until today there is no community with higher moral ideals and doing more for its people than Mackinaw. The membership has maintained a gradual growth until it is now well toward the five hundred mark. The Sunday-school has adopted modern methods and stands well in front with other schools even in larger places. The average attendance for the year will register about 200. J. W. Street began his work in Mackinaw in 1906. He has dedicated his life to rural work and studies it and loves it. The old church building vacated three years ago was donated to the village for a Y. M. C. A. It is now remodeled and will be re-opened shortly for its new purpose.

An Error and a Tender Episode.

Prof. W. B. Taylor, of Bethany College, calls our attention to an error in this department when it was announced some weeks ago that he had accepted a call to the pastorate of New Castle, Pa., church. The basis of fact underlying our report is so interesting and tenderly beautiful that we give it to our readers in Professor Taylor's own words: "Before Thomas W. Phillips died he called the elders of the church to him and asked them to call me to the pastorate of the church and to keep me. In view of my love and respect for Brother Phillips this request touched me deeply. I visited the church and preached for them. I found it to be a very fine and promising work. They have a splendid property worth over \$350,000. Their building has thirty-six separate rooms and will seat over 1,600 people. They have about 1,400 members. It is a delightful people and

community. I refused to let the officers put my name before the congregation until I could decide whether I should accept it or not. I was never a candidate for the position only I have always tried to be willing to do the Master's will. After praying over the matter and upon the appeal of my present and former students I decided to remain here, and wrote to T. W. Phillips, Jr., that I felt it my work and my duty to continue to train workers for the kingdom of God."

Pastor Projects a Season's Program.

As an example of a preacher's making a program for himself a long time ahead the sermon themes of Dr. George H. Combs, of Independence Boulevard Church, Kansas City, are inspiring. For the entire season he has announced Sunday evening topics dealing with young men's life. They are no less admirable for their reach into the future than for their variety and suggestiveness. The dates and subjects are as follows:

October 6, "Breaking Home Ties;" October 13, "Getting a Start in Life;" October 20, "Is It Worth While to Win;" October 27, "Wearing Your Own Clothes;" November 3, "The Hard Pillow;" November 10, "Politics;" November 17, "Dollars;" November 24, "Is Success an Accident?" December 1, "Fighting Windmills;" December 8, "The Scaffolding of Manhood;" December 15, "Knowing What You Can Do;" December 22, a Christmas musical service; December 29, "The City Beneath the Sea;" January 5, "Rivers of Rubies;" January 12, "On Getting Married;" January 19, "On Staying Married;" January 26, "The Land of Anyhow;" February 2, "Yesterday;" February 9, "Today;" February 16, "Tomorrow;" February 23, "Losing Your Grip;" March 2, "Me;" March 9, "Others;" March 16, "The Lost Dream;" March 23, "False Lights;" March 30, "The Down and Outs;" April 6, "Clocks;" April 13, "The Secret of Charm;" April 20, "How to Hang Yourself;" April 27, "The Laughing Plant;" May 4, "Foundations;" May 11, "The Bared Head;" May 18, "The Rifted Lute;" May 25, "The Broken Sword."

Maryland Convention

The Disciples of Maryland, Delaware and the District of Columbia think their conventions are the best of all the states, and are sure the one just closed in Hagerstown is the best of the thirty-five they have held. In the representative delegations, the collections from the churches and on the field, the high standard of addresses, and the hospitality of the Hagerstown homes, a pace was set which Harlem Avenue, Baltimore, will find it hard to outstrip next year. The larger churches vie with each other for the best reports. This year Peter Ainslie's Christian Temple bore off the honors, having 101 additions, \$20,057 raised for all purposes, and winning the Christian Endeavor banner. Ninth Street, Washington, reported 69 added and \$10,175 raised, and took the Bible-school banner. Vermont Avenue, Washington, added fifty-eight with \$13,000 raised. Twenty-fifth Street, Baltimore, won the Junior Christian Endeavor banner. The forty-two churches report a membership of 6,396; additions, 707; raised for state work, \$1,728; home missions, \$1,276; foreign missions, \$1,295; total for all purposes, \$66,552. The report of the state treasurer, D. C. W. Ward, was as follows: Balance, September 22, 1912, \$468.87. Receipts from offerings, \$4,415.69, from the estate of Jacob B. Thomas, \$4,639.18; total, \$9,523.74. W. S. Buchanan was employed for six months as general evangelist and eight mission churches were helped. Earle Wilfley was elected president and E. B. Bagby, of Baltimore, corresponding secretary.

E. B. BAGBY.

evening of October 3 with a fellowship meeting. Local pastors of the west side of the city bore greetings from their respective churches. The splendid sentiment expressed by the good Methodists, Presbyterians and Congregationalists was indicative of the fine spirit of fraternity which prevails among the churches of the city. Secretary M. D. Crackel brought greetings in behalf of the Young Men's Christian Association, Secretary E. R. Wright in behalf of the Federated Churches, and Judge F. A. Henry president of the Cleveland Disciples' Union in behalf of the Disciples.

The historical session on Friday was a real feast of reminiscent and prophetic utterances. Alanson Wilcox, now in his eightieth year, read a very carefully prepared address on "Seventy Years of History." Mr. Wilcox was pastor of the church from 1875 to 1879, during which time the present building was erected. Three members of the choir of 1855 were present, two of whom sang the same song which they sang in the church as bride and groom fifty-seven years ago. During the seventy years of history the church has taken into its fellowship 4,500 persons, established churches by contributing the nucleus from its own membership at Jennings Avenue, Highland Avenue, West Boulevard, and Lakewood, besides sending hundreds of well trained workers to the various parts of the states. In the last quarter of a century it has sent twelve young men into the ministry and one young lady, Mrs. Edna Kurtz Settemyer, into the mission field. It is estimated that approximately one-half million dollars has passed through the various treasuries of the church during its career.

Letters of greeting from the following ex-pastors were read: E. B. Bagby, Baltimore; Edgar D. Jones, Bloomington, Ill.; W. W. Sniff, Paris, Ill.; J. W. Allen, Spokane, Washington, and S. L. Darsie, Hollywood, California. Alanson Wilcox and James C. Cannon, the only other living ex-pastors were present in person. Lathrop Cooley, father of Hon. H. R. Cooley was the first pastor, and the following men who ministered to the church became college presidents: B. A. Hinsdale, J. M. Atwater, Silas E. Shepherd, W. S. Hayden, and James A. Garfield. The historical session closed with a prophetic address by Professor E. E. Snoddy, of Hiram College on "The Future of the Disciples of Christ."

Sunday morning was devoted to Home-coming and Roll-call. One living member, who as a child attended the first meetings of the church with his mother in the very beginning seventy years ago was present and participated in the communion service. Eighteen persons who were members in the old frame building arose when the roll of 1873 was called. The pastor spoke on "The Supremacy of the Church," and received new members into its fellowship at the close of the service. The evening was given to Community Interests, and Rev. R. H. Miller, of Buffalo, delivered the message on "The Duty and Opportunity of the City Church."

W. F. Rothenburger is now beginning the fifth year of his ministry with this historic church, with Miss Jennie Jenkinson as assistant. The people have a forward look and believe they are entering upon the greatest work of their history. The church seeks to serve the needs of the immediate community, and its doors are seldom closed. Besides sending young men into the ministry, it has long had a missionary conscience. M. D. Adams, of Bilaspur, India, has long been its living-link in the foreign field, C. M. Burkhardt at Coshocton, Ohio, is the living-link in the home field, and Ernest Gordon at Mohoba, India, is supported by the Teachout family.

The Million in Hand

Twenty-fourth Annual Report of the Board of Church Extension.

Our receipts this year are \$97,243.47, an increase over last year of \$37,175.07. This is the best year in all our history. Including \$39,158.61 interest, our new receipts are \$136,402.08. This is the Lord's doing and it is marvelous in our eyes. Since October 1, enough money has been received to lift the fund to \$1,009,175.79.

Source of Receipts.

From Churches	\$ 24,881.61
From Annuities	53,466.00
From Individuals	10,925.00
From Bequests	7,253.82
From Sunday-schools	674.54
From Endeavor Societies	42.50
From Interest	39,158.61

Total new receipts\$136,402.08
Returns on loans 122,599.54

Grand total for the year\$257,001.62

Fund Statement to September 30, 1912.

Amount in Church Extension Fund	\$ 984,257.23
Received from October 1st to 10th.....	24,918.56
Amount in Church Extension Fund October 10th	1,009,175.79
Churches aided since the beginning	1,541
Churches that have paid their loans in full	943
Number of loans outstanding	598
Amount returned on loans since the beginning	1,034,992.07
Interest paid since the beginning	317,765.25

Total interest received and loans returned\$1,352,757.32

Offerings From the Churches.

The offerings from the churches this year amount to \$24,881.61, a gain of \$3,820.51 over last year. There were 1,210 contributing churches, an increase of 112. The most wholesome sign of growth of any work is the increased offerings from the churches because this money is raised by the missionary committees, the preachers and members of average financial ability.

Ninety Congregations Housed.

During the year loans were made aggregating \$239,825.00 to ninety congregations.

These ninety congregations raised for their buildings over \$500,000. Therefore our loans called out over three-quarters of a million dollars' worth of property. Our total receipts from all sources were \$257,001.62, including returned loans, and interest. It will be noted that practically all of this money was used in housing homeless churches. The Board did a quarter of a million dollars of business in church loans this year.

In addition to this 126 loans were promised, aggregating \$332,450. The cash balance on September 30 was \$46,862.64. This amount will not pay the loans that were promised but your Board has always granted more money than is shown in our balance because we depend upon future gifts and de-

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FLETCHER COWHERD, President,
G. W. MUCKLEY, Corresponding Secretary,
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Armageddon

By E. L. Powell.

(Continued from page 13.)

and in voice of Sinaitic thunder, 'Thou shalt not steal.'

"If capital uses its powers corruptly to buy up congresses and churches and universities it has become the poison of the very fountains of justice; it has stopped the free exercise of the human mind in dealing with great moral convictions; it has made the statesman to speak as he has been paid;

the professor to instruct as may be the will of the capitalist who is back of his support, and the faith of the church to rise and fall with the exigencies of real estate. Does not God care, the God of liberty, the God who created the minds of men to work out these great moral problems and the souls of men to hold such convictions as inalienable upon which no hand should be laid, liberty within the limitations imposed only by His own will and His own authority?

"God Will Share Protest."

"If capital shall be responsible through the refusal to pay a living wage for the tenement-house child laborer, responsible for the narrowing and imprisoning of human souls by treating those souls only as receptacles to receive the day's wage and having no other consideration than that which capital can offer, be assured, my friends, that God Almighty will share and inspire the protest, which may change suddenly from hate into revolution. Government must care for these human relationships, and the great day of the Lord will not have come, in all of its splendor and light, until the actual facts of life within the realm of justice shall be made to conform to the equity and the law of the kingdom of God; for fundamentally and essentially the kingdom of God is first justice.

This is Armageddon.

"I wish to conclude by saying that this present hour is an Armageddon in the theater in which it is being fought. What better battlefield than America? Here went forth the pronouncement which we call the Declaration of Independence. Here for the first time was sounded that high note of liberty—that high note of the democracy which declared that government exists for the benefit of the governed and not for the benefit of one man nor king nor a few men

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nor nobles nor a company of men nor financial pirates. The tendency of modern development is toward all men rather than toward one man. To build up the marvels of antiquity the few led and the many followed, the few ruled and the many were driven. The toiler was not considered; he was built into the walls of cities; his blood outlined the boundaries of nations; his labor wrought the luxury of kings, but he himself had no civic existence.

"Here in America with its vast inland seas and its mighty prairies and its glorious mountains lifting the soul to the sky and toward God, here is a fitting battleground. We are to settle the question sooner or later, if not now, then tomorrow we are to settle it for the sake of the generations that are to follow and deliver ourselves once for all from that which concerns ourselves solely in the spirit of those ease-loving and laissez-faire citizens who cry out after us, 'The deluge, and what matters it?'

Battle for Mastery.

"We are fighting the battle as between man and the dollar, whether he shall be master of the dollar for the sake of service, or whether the dollar shall be master of him for the sake of oppression. We are to settle the question whether America is sufficiently advanced in moral development, in moral stature, to govern herself in harmony with the laws of truth and righteousness, and that means that until this America of ours shall co-operate with God in business and in government in all material concerns there shall be no chance for the fulfillment of her glorious destiny.

"May God stir up our hearts to fight this battle of today—this battle of the present hour. It is the battle for the Lord. It is our battle pre-eminently, for the very spirit of the Revolution was the enthronement of man and the subordinating of machinery as represented in those lines:

"Call the roll, Sergeant Time;
Match the day, if you can;
Waterloo was for Britons,
Bunker Hill is for man."

* "Government for the sake of man, institutions for the sake of man, the church for the sake of man, religion for the sake of man—for is not man the only representative of God in His constitution and nature on this earth, for upon him has been stamped the divine image?"

Marching Down.

"I conclude with these lines from Sir Edwin Arnold:

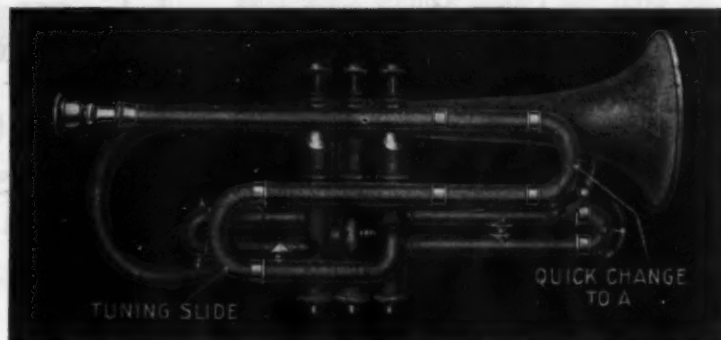
Marching down to Armageddon—
Brothers stout and strong!
Let us cheer the way we tread on
With a soldier's song!
Faint we by the weary road,
Or fall we in the rout,
Dirge or paean, death or triumph—
Let the song ring out!

We are they who scorn the scorers—
Love the lovers—hate
None within the world's four corners—
All must share our fate;
We are they whose common banner
Bears no badge or sign,
Save the light which dyes it white—
The hope that makes it shine.

We are they whose bugle rings,
That all the wars may cease;
We are they who pay the kings
Their cruel price for peace;
We are they whose steadfast watchword
Is what Christ did teach,
"Each man for his brother first—
And heaven, then, for each."

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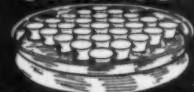
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